UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Echoes

By ZONA GALE

American Notes

By SYDNEY STRONG

The Harp of Brotherhood

By GWENDOLINE GOODWIN

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IN

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, APRIL 20, 1925 NUMBER 8

EASTER DAY!

Borne on a wind of silver-fluted strings,
From far-off silent caverns comes the Day,
To drive grim doubts and timid fears away;
To rend the blue-black veil of shadowings;
To fill our hearts with crystal Light that flings
Its orient colors o'er the cloudy grey
Of earth and sea and sky; to lightly play
The melodies of blossom-laden Springs.

O Day Supreme! with pulse aflame we rise
To greet your presence, and our spirits, blest
And strengthened by your Light, shall patiently
Renew their various tasks. The road that lies
Before us we shall take, and bear with zest
Your glowing cross of love and fervency.

MILLICENT DAVIS DILLEY.

We sometimes wonder in moments of pessimism if the historian of the future will not marvel that men of this age were so blind that they could not see signs of the disintegration of their civilization. We are thinking at the moment of the hideous scandals that are dripping these days from our newspaper press like so much putrid matter. England is revealing such rottenness that even a country used to centuries of an idle aristocracy is shocked out of accustomed apathy. America seems to be provided these days with an unbroken succession of indecencies running all the way from the under world of Hollywood, to the upper world of Fifth Avenue and Newport. We have a feeling that the newspapers are featuring this rotten stuff with a freedom, frankness and fullness of detail which is unprecedented; but there seems to be some reason for believing that the press is given an opportunity to be disgusting which is greater than anything hitherto known. Of course, it may be argued with good reason that these nauseous scandals are exceptional—that they are only so much scum floating on the surface of water which is at bottom pure. But we cannot help thinking now and then that the optimists of old Rome used to argue in this way, and thus find sure comfort in the thought that the adulterous wife, the blackmailing husband, the high-class prostitutes were only the exceptions that proved the rule of basic social integrity. These optimists in Rome were wrong! As we now know, that civilization was rotten to the core from too much money, too much love of pleasure and ease, too much indifference to the things of goodness and beauty. It is somewhat disquieting to remind ourselves that we also may be wrong today as we justify ourselves in the midst of signs and symptoms that are at best unpleasant. Now and again we find ourselves turning to Ferrero's "Ancient Rome and Modern America," Prof. William Stearns Davis's "The Influence of Wealth in Imperial Rome," and such books, and wondering as to just what is really going on these days.

What is there about French Socialism that seems to make it a kind of opening chapter to a story of black reactionism? Why in France do statesmen begin as radicals, only to end up as conservatives of the darkest hue? The sobering influence of public office is familiar enough, as in the most recent case of MacDonald and the British Labor Party. But experiences of this kind offer no parallel to the transformation of French Socialists into unmitigated Tories. Look at Briand, a wild-eyed revolutionist in his youth, later a premier who resorted to military conscription to break a general strike, now a crabbed and sour defender of the narrowest type of French nationalistic imperialism. Look at Millerand, for long one of the bravest and most brilliant leaders among the Socialists, then a moderate of the moderates, finally as President a leader in the movement to restore autocratic powers to the executive. And now comes the present premier, Herriot, as the latest in this melancholy succession of apostates. Herriot is not in the class of Briand and Millerand, very true, but he is far advanced on that descent into Avernus which we have long since learned is swift and sure. It is also true that he has accomplished some admirable things during his administration, as witness his wise and courageous recognition of Soviet Russia. But the whole sweep of his policy, none the less, has been from left to right, and his record, therefore, a bitter disappointment. His retirement could be regarded with relief and satisfaction, were there any promise of any improvement in the succession. As it is, the French government still stands as the militaristic menace of the world—steeped in selfishness, blind to liberalism, wedded to plans of imperialistic arrogance and hate. A Socialist Premier has only continued a policy which is the doom of Europe.

It costs money to fight a war! Germany discovered this fact some time ago, and will not forget it for some time to come. Now France is just beginning to make

the same discovery. Ever since the close of the war, the land of Poincaré has been cherishing the idea that the costs of her little indulgence in arms would be extracted from Germany. The veriest tyro in economics could prove that this shifting of the burden was impossible. But France saw it "nominated in the bond" of Versailles, and was insistent. Now at last, six years after the Armistice, with the Ruhr adventure in collapse, the Dawes Plan accomplishing nothing, the franc tumbling, and her unpaid creditors clamoring for some assurance that the nation is not bankrupt, France awakens to the realities of the situation, and sees that she, like every other belligerent, has got to *pay!* Hence this capital levy, which must be bringing such joy these days to the thrifty householders of the Republic! Ten per cent of all your money confiscated and passed over to the government! Think of it! Of course the Great War, like the battle of Blenheim, "was a glorious victory." But where's the glory, and where's the victory, when you have to pay the piper at such a rate? For the common people of France in this predicament, as for the common people of Germany in like predicament, we have nothing but sympathy. They pay the bill—and yet are no more responsible for what transpired in 1914 than we are. But we regard what is now going on, all the same, as a mighty wholesome experience, and are therefore at bottom glad of it. Nothing will do so much to stop war as the realization that it means financial ruin. Especially the realization that it means financial ruin *both* to the victor and the vanquished! From this standpoint, it makes little difference whether the war is won or lost. Whatever the outcome of the struggle, both sides go down in common disaster. The victory of France in the Great War was absolute. Never was there a more complete and perfect triumph. Yet, to save her from bankruptcy, her people must sacrifice one-tenth of all their wealth. And this is only the beginning! Yes, war is an expensive luxury, after all.

Curtis D. Wilbur, Secretary of the Navy, is certainly a remarkable man. He came to Washington with an outstanding reputation as a religionist, and no sooner had he arrived and taken his position in the President's Cabinet than he became a militarist of the first order. Recently, at a conference of Congregationalists at the Capital, Secretary Wilbur, introduced as a deacon of the church, made a sizzling speech for armaments. He said that he would not "abate the offers of any man to increase the brotherhood of man," but neither would he "abate one iota the maintenance of a navy so strong that there will be no desire on the part of any nation to attack us." He reminded his hearers that they were living as Congregationalists only because their ancestors "were willing to carry a prayer book in one hand, and a gun in the other, and if necessary, to get along without the prayer book." All this makes us a little tired. What becomes of the idea of human brotherhood if we have to return to the pioneer standards of ancient days for our guidance? Furthermore, we would beg to remind the Secretary that there were colonists who came to these shores with no guns at all, only prayer books, and we believe lived more happily and safely than those who were armed. It is sheer ignorance and superstition to say that force is necessary to security. We have respect for the out-and-out militarist, as we have respect for the out-and-out pacifist, but we have no respect at all for the man who undertakes to reconcile a battleship with the spirit of Christ. Mr. Wilbur cannot be a Secretary to the Navy and a Christian Deacon at the same time. The sooner he and others like him find this out, the better for clear thinking and right living.

In our "Correspondence" column appears an interesting letter from Elmo A. Robinson, minister of the Unitarian church in Palo Alto, California, showing data gathered in an attempt to compile a list of the ten great men or women, living or dead, whose life stories might most profitably be studied by children in the seventh grade of the Sunday School. The result is, to our mind, not only interesting but encouraging. There are some strange selections, as, for example, Wolsey and Rousseau; there are omissions, as, for example, Bayard *sans peur et sans reproche* and Theodore Parker; but on the whole the names suggested are admirable, and show upon the part of the twenty judges a high degree of intelligence and understanding. We have naturally enough found ourselves considering what names we would have selected had we been one of these judges. Constantly we have had to remind ourselves that we were making out a list not for adults but for children of a special age, for this prescribed condition changes radically the nature of the problem. Indeed, it increases its difficulties amazingly! But keeping this steadily in mind, we have built up our list as follows. First, LINCOLN—we accept the outcome of the referendum which places his name at the top. Next, JESUS—not for theological, but for historical and spiritual reasons; and with him GANDHI, as a parellel life after the Plutarch fashion. Third, GAUTAMA BUDDHA, for the note of pity, and the inevitable suggestion of the universality of the religious consciousness. Fourth, COLUMBUS, as showing the "to strive, to seek, to find, and not to yield" spirit; and then PASTEUR (or shall it be DARWIN) as opening the door to science in this same spirit. Sixth, JOAN OF ARC, for the hero motive, and martyrdom. Seventh, ST. FRANCIS—for gentleness and the love of animals. Eighth (perhaps earlier in the list), BOOKER T. WASHINGTON, for reasons written all over his "Up from Slavery." Ninth, WILLIAM LLOYD

GARRISON, the militant reformer type. Lastly, JANE ADDAMS, the lover of humanity and peace. Having set these down, we find omissions, and start a second list of ten. But there is no end to this! The first must stand.

In Waldo R. Browne's "Altgeld of Illinois," which has been twice considered at length in UNITY, there appears (page 175) the following observation:

> It is the lazy habit of popular opinion to judge public men not by their continuous efforts and cumulative accomplishment, but *by their association with certain isolated incidents which for one reason or another happen to be sensationally exploited.*

The career of John P. Altgeld illustrates the truth of this observation with tragic intensity. Mr. Altgeld was one of the greatest of Illinois's governors—a man pre-eminent among the chief executives of that state for courage, wisdom, social vision and constructive statesmanship. His record of achievement under circumstances of the utmost difficulty, is remarkable. But it was the misfortune of Altgeld, a man as noble in character as he was able in mind, to become associated with two "incidents" which were "sensationally exploited" by partisan opponents and unscrupulous newspapers to his utter discredit in popular opinion. The one incident is of course the famous pardoning of the Chicago anarchists, and the other the equally famous controversy with President Cleveland about the use of federal troops in the Pullman strike. In both cases, as is now almost unanimously agreed, Gov. Altgeld was right—supremely right; but so great was popular fear and fury, as lashed up at that time, that Altgeld was outlawed for these acts as the blackest of anarchists. From that day to our own, this hideous slander is all people know about one of the sublimest figures in American political history. But this thing works the other way, also! Is not Calvin Coolidge a contemporary demonstration of this amazing fact? By accident his name became associated in the popular mind with one "sensationally exploited" incident—the Boston police strike. All his fame and influence, until he accidentally became President, were based upon this affair. His career up to that time showed little "continuous effort and cumulative accomplishment," such as characterized the whole life of John P. Altgeld. Yet the one man stands defamed, the other exalted. Strange are the ways of fortune!

It is interesting to read that there is something like a revolt under way among the students at Princeton against the custom of compulsory attendance at chapel services. The students are particularly aroused against the services on Sundays, claiming that "attendance is required by the University authorities in order to prevent students from taking week-end trips." Inside this institution of learning, in other words, as in the world at large, the church is interfering with week-end parties. Of course, when a choice must be made, the party and not the church is preferred! No less than 1,050 out of the 2,100 students at Princeton signed the petition addressed to President Hibben asking that compulsory chapel be abolished. The President's reply was a refusal, coupled with an assertion that the University was opposed to students leaving the campus on week-ends, and would, if necessary, take steps to prevent the extension of the practice. Dr. Hibben went on to deplore the lack of religion among the under-graduates and reminded them that in his student days chapel was compulsory twice daily every day in the week. We would not over-emphasize the importance of this little episode, but we believe that it has importance all the same. We hear much about religious activity among college students, and every now and then, under the leadership of a Dr. Fitch or a Dr. Fosdick, there is a great outpouring of under-graduates upon religious meetings. But at bottom compulsory chapel is maintained today in the face of growing opposition, and voluntary chapel means empty pews. This is not only a symptom of the present, but a sign for the future. When one sees such a development among the intellectually chosen of the rising generation, one may well speculate as to what is going to happen to the churches a half-century hence.

Echoes

I.

Whenever two business men sit in an office or in a lobby discussing a transaction, the spirit either of yesterday or of to-morrow is upon them. Either the spirit of the cave, the law of hoof and fang, of the old *caveor emptus of* me-first-and-you-forgotten; or the spirit of equal opportunity, of equality of need; of—shall we say?—courtesy.

Will the laws of the most ordinary social courtesy ever hold in the business world?

Will two men ever offer each other first place there as naturally as they would in a ball-room?

Will the standards of ordinary social intercourse ever hold in business?

Will the spirit which animates a man when he gives away a fortune ever animate a man when he is actually earning the fortune?

Already you hear: "I could have got the best of that fellow but he has a sick wife." Or, "I could have come out better in that deal only So-and-So has two kids ready for college." Or, "He ought not to have so large a commission, but he and I come from the same town." Not a business man worthy the name

is without recollection of some such exception in his own experience.

Why is it the exception?

Not to jostle, not to force one's way to a ticket window, not to occupy two seats on a train, not to take the best portion are perfectly ordinary acts in every day routine. Why are the corresponding deferences unknown to business?

The moment money enters the transaction, another set of values appears. Why?

Because many men are still playing the crude games of their childhood, with me-first for goal; or at best they are organized into the gangs of their youth, declaring themselves against all other gangs. These individualists or gang-games many men call business. The later conception of team work has not yet reached the whole business world—the only civilized world in which the good manners of giving precedence to another are not yet recognized.

"I see a future," said George Washington, "in which men will be striving every one to benefit his neighbor."

Not yet. But what days of adventure such days will be, when they come. To go forth in the morning with eyes not narrowed by self-seeking or family-seeking but with eyes looking out upon a world which it is possible constantly to co-operate with, to further, to amuse. A Christmas world, because that kind of seeking would not be self-conscious, would be done as naturally as business is done now; and would at last have been discovered to be that which self-seeking never is: A practical working program for a world of tired men who get so pitifully little out of things as they are.

II.

The Arizona desert has but one border. West, east and south the red sand stretches to the sky. But to the north tower cliffs of dove and cobalt, of rose-red and a mellow ochre, and these are capped and crowned by distant peaks of snow.

The train roars insolently across as if it were the only living thing and knew it. From its windows men and women glance and observe that these sands shall be watered and be won to bloom and fruitage by children yet unborn. To the travelers the desert marks a day of suspension. Life behind, life before. Here nothing.

And there something appears. A settlement of a dozen houses, a settlement without a formal home. On its edge a school house—a low box, ugly, dreary, unmistakable. The school yard is the limitless desert itself. There is no fence, no boundary at all to that gigantic playground. And set up in all that stupendous expansion of sand and peak, is a child's "slide." A bent length of wood, a puny toboggan, known to every playground as a slide.

There it is, as much in place as the mountains themselves and far more nonchalant. It wears a nice security, an air of fitness bearing no relation to assertiveness. *It knows that it stands for more than do the mountains!*

They are huge, and it is tiny; they have existed for cycles and it has sprung up in an hour; they are carved from the bones of the earth, and it is counted as kindling. But it is more powerful than many mountains for it stands for The Child.

That little slide, so pathetically speaking of the eternal child playing in the face of immemorial forces! To one looking from the car window at the rock-boned north and the flesh of the desert, these have no permanent desolation or menace. Their future will flower and within it we shall lie secure. The slide is there in the waste.

Is there a toy cart or doll or drum lying on the stair or in the hall of a man's home which does not say the same thing?

The whole of the Future is in sacred keeping in every house which holds a toy. For the Child is there, ready to make To-morrow. If we but give him his chance.

III.

One comes from the ends of the earth, arrives at a city unknown to him, enters a great hotel whose name he may not have heard—and finds all his needs anticipated. His own personal needs anticipated and supplied by utter strangers.

There is something overwhelming about this: Food, beds, covers, soap and water, curtains, mirror, pen and ink, light and bells, all there await him.

At the desk the traveler inquires for theatres, shops, churches, cars, parks, roads—and all have been provided. An orchestra is playing on familiar instruments a familiar air. Color, furniture, distance, custom—all are known to the people as to him.

This simple experience is a marvel. It is then an open secret that all who come that way will be alike!

How is it possible for the stranger arriving from the ends of the earth to believe himself different from the men and women in the lobby, on the street, in the audience. Who is superior—and why? Have not all begun the day with a mirror and a flake of soap?

Clearly the superiority, if it exists, can not reasonably lie in the grade of the soap or the frame of the mirror. It must exist in ideas. Or it must be in spirit.

But a human being who is possessed of ideas or of a spirit which lift him above his fellows is the one who knows supremely that he and his fellows are irrevocably one. That is the highest earthly idea conceivable to man.

The highest earthly idea, that which all men almost know and that which they will not practice—is the unity of all life. Is that we human beings are far more alike than we are different. The commerce and industry of the world are possible primarily because of this fact . . . and every day they prove it again.

Every train, ship, shop, commercial salesman, banker, newspaper editor, physician and home proves it anew and daily.

But once there was a jeweled woman who undertook to argue this.

"All of us alike?" she said, "Oh, really, do you know, I don't quite think that."

IV.

In Switzerland many years ago an American woman bought a tiny mechanical toy. It is a little silver box, its cover cunningly chased. Within is a mechanism made by the Swiss watchmakers of a generation ago—intricate springs, which, when a silver bead is pressed, release a tiny bird, not an inch in length, perfectly fashioned and given a soft plumage of green and rose and gray. The little creature flashes up and sings. Two exquisite songs, of trill and fluting, differing from any mechanical music of now; two songs of valid beauty. And meanwhile the little bright wings lift and flutter and the whole tiny body of the bird seems to pulse and thrill with the music. His song done he disappears in humorous haste and the silver cover closes.

The American woman always carried the charming toy in her handbag. And with it she worked miracles. At her own home if a family debate threatened to take the proportions of an argument, she sometimes made an escape for everybody, in laughter, by releasing the silver spring.

At work in her own hot, momentarily disorganized kitchen, she has brought out the box, and the servants who paused to listen gained the moment of quiet which returned them to themselves.

In a hotel she has looked for a moment at a harassed chamber-maid and then has produced her box and has thus momentarily opened for the girl a door to some other place. "Get all the girls on the floor," she said once, and a visitor found her there in the hotel corridor upsetting discipline for sixty memorable seconds and leaving the maids to scatter wearing altered faces. "Do you want to hear something?" she inquired of the settled-looking waiter who served her in her room, and the man, a weary automatom, became a human being.

She was Mrs. Lydia Avery Coonley Ward. Of all her unique works of goodness—and they were many—none worked a more charming magic than did her little Swiss song-bird. And none was more characteristic of a great understanding and a great heart.

ZONA GALE.

Jottings

A good quatrain is a concentrated masterpiece. We present five which are favorites of ours.

The first is by William Watson, and is entitled "The Church Today."

> Outwardly splendid as of old—
> Inwardly sparkless, void and cold—
> Her force and fire all spent and gone—
> Like the dead moon, she still shines on.

The second, by Edwin Markham, is familiar to everybody. It is called "Outwitted."

> He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win:
> We drew a circle that took him in.

The third is by Miss Edna St. Vincent Millay—

> My candle burns at both ends;
> It will not last the night;
> But ah, my foes, and oh, my friends,
> It gives a lovely light!

The fourth is by Willard Wattles—

> How pitiful are little folk—
> They seem so very small;
> They look at stars, and think they are
> Denominational.

The fifth and last is by Countée Cullen, the young Negro poet, and is entitled "A Lady I Know"—

> She thinks that even up in heaven
> Her class lies late and snores,
> While poor black cherubs rise at seven
> To do celestial chores.

Here is a statement to cheer the heart! We quote it from the *Arbitrator* (April)—

> Rev. James M. Gillis, missioner of the Paulist order, told 2,000 men in the cathedral—no, not the Divine, but St. Patrick's—"While in Europe they are building up for future wars, I would rejoice if my own country would say, 'We are done with war forever, by the God who made us and by the Prince of Peace, who gave his life for us, we are done with war.' If it could be that the United States could perish like Christ himself, for a noble and majestic ideal, I would be supremely proud of my country."

The growing refusal of juries to convict when the death-sentence is involved, is the first indication of the coming of the great reform for the abolition of capital punishment. We know of no change in social custom of which it can be more truly said, "Eventually—Why not now?"

An impartial inquiry among leading scholars in America has awarded primacy among all the universities in this country to Harvard. The standards in this inquiry were the faculty ratings in the various departments of academic instruction. This result must bring comfort to President Lowell who is now so seriously under fire, but it won't mean much to graduates and undergraduates who are so depressed by recent athletic disasters.

J. H. H.

American Notes

(Editorial Correspondence)

I went last night to hear Lothrop Stoddard, author of "The Rising Tide of Color" and other widely circulated books and magazine articles. He spoke on "The Present Situation in Europe." He is an American—having been "born in a remote part of New England"—I thought that his views about Europe would be a good indirect view of the American mind.

He appeared under the auspices of the Seattle Y. M. C. A. lecture course. I was interested, before the lecture began, to have my seat companion tell me that this particular lecture-course, that had been going for twenty years, would close with this lecture, on account of the high prices paid to lecturers and the failing interest in the "lecture." "Stoddard, for example," he said, "will be paid $225." I regret to hear of this tendency in American life.

Mr. Stoddard is a man of about forty years of age, and is referred to as the "son of John L. Stoddard, the famous lecturer." He speaks with a little of the "Yankee twang" that suggests dyspepsia. There is just a little of a snarl, in the curl of his lips. On the whole he speaks pleasantly, in a conversational tone, for which the American is not noted. I couldn't keep back the feeling that he was on the "lecture-platform" and was handing out "kindergarten food."

Mr. Stoddard's views are probably representative of the orthodox business man. . . He said that Americans must realize that while in one or two generations hence the Pacific may be the center of the world's interest, today, Europe is still the center of the world's political and industrial life. What therefore happens in Europe affects the United States. The last war had shaken America out of her isolation. . . Americans must remember that America is the opposite of Europe. In America there is a fundamental unity in customs, culture, etc. In Europe there is great diversity in customs, culture, etc., with economic barriers and hoary hatreds added. This is worse in Europe now than fifteen years ago, in spite of the fact that the world is shrinking every year and thus demanding more unity. There is a lack of spiritual unity in Europe. . . He emphasized the growth of population as being at the base of many of Europe's troubles. She can not support her people from her own resources. With the increase of her wealth, Europe became more dependent upon the rest of the world for her food. . . The war hit her vast industrial system, as if a hammer had hit a watch. . . . At the close of the war there were 100,000,000 more people in Europe than she could support. . . Out of this chaos, the new Europe is being born. . . Only the first steps have been taken. . . The peace treaties were very faulty, although perhaps as good as might be expected from a war-mad world. . . For several years after the war Europe was a "mad-house." . . . The League of Nations has done some good work, in matters, over which there is practical agreement, such as questions of health, labor, i. e., certain social questions. But when the League has been brought before some big question, like the Ruhr, involving political and industrial boundaries and rooted in old antipathies, it has been unable to function.

He urged Americans to understand Europe. America's best approach to the understanding of Europe, he thought, was through England. She was about half way between Europe and America. He said England did a sane and far-sighted thing when she began to pay her debt to America. It established her credit in the eyes of the world, and that was all important as a step toward rehabilitation. . . The French are very different from Americans, in their political and industrial outlook. "The French believe in making a thing that lasts, and also believe in making it last." They are not so interested in the world's markets. . . The Germans are half way between the English and the French. Their life must be secured and reconstructed, if Europe is to have peace. . . Mr. Stoddard referred to the half dozen nations in the eastern part of Europe as the "New Balkans." . . . "Anything can happen." There is the "powder-magazine" of Europe. . . .

He then proceeded to analyze the situation as to Russia. . . She was the "enigma, behind the chaos, and hostile to Western civilization." He thought that the Revolution had not changed the people, who were half-Asiatic. He thought that America had done right in refusing to recognize Russia, although it seemed to me that his references to the reasons why other nations had recognized her were lame. . . He did not have any good words to say about the Bolsheviks. . . In his references to them I had, I felt, my best chance to study Mr. Stoddard's mind. I saw his "complex." He has an "anti-Bolshevik complex," as in his book, "The Rising Tide of Color" he shows a remarkable "anti-Color complex." This tendency on his part to drop into a racial or political prejudice removes him from being a scientific observer, and I went away from the lecture feeling that I had received neither a correct view of the European situation, nor an ethical outlook. . . While assuming to be fair and scientific, the impression left is erroneous. . . But as I said at the beginning, Mr. Stoddard's view is interesting because representatively American.

And now I give his views as to how the European situation should react upon Americans. First, they should know that an explosion there will injure them. . . . They should have a general interest, without being specific. "Better not be in a hurry to get into the family row." He looked upon England as a ready-made ally, because her interest in Europe did not go much beyond wanting a state of stability. . . Americans should be distinterested observers, so as to be able to act as referee, when required. . . He said that he wished to make it very plain that there was "no great love for the U. S. A. in Europe." Some of them think "we owe them a living." . . . Some think that "we have taken an unfair advantage of them." . . . Mr. Stoddard was very emphatic in saying that he would "not cancel any of the debts." He affirmed with considerable emphasis, that if it was done it would be done to please some sentimentalists, some others who were tied up in financial operations which would benefit by cancellation, and most important, it would please the Bolsheviks. And here again his "anti-Bolshevik complex" came to the front.

Mr. Stoddard thought that America had been very wise in her treatment of Europe, since the war. She had "held the power of the purse." She had not allowed others to look upon her "as a charitable institution." . . . He quoted Roosevelt with approval when

he said, "I'll pick a man up, but I'll ————, if I carry him."

I have given this report of Mr. Stoddard's lecture —not because I approve of the most he said, for I do not—but because it represents a large block of public opinion in America. For the last three years, this great bulk of Americans has been believing that the remedy for the ills of the nations was to be found only by sticking to "strictly business" principles. Americans are willing to help, but in their way; and they are inclined to think that 6 to 8 per cent will prevent pauperizing. And they want the nations to realize that they are being helped. They regard the others as having fallen in the water, with themselves on solid ground, ready to pull them out, on certain condition. They do not realize that they are in the water too, and needing help quite as much as the others.

I wanted to ask him some questions, but there was no opportunity. (This may be one reason why the lecture-course is failing—the audience demands a Forum.) I came away feeling that the view given of Europe was, as a whole, neither accurate nor ethical. His anti-Color and anti-Bolshevik and pro-English complex makes him untrustworthy. I was disappointed. He is a good "authority"—not to follow.

SYDNEY STRONG.

The Harp of Brotherhood*

Arise, and tune the harp of brotherhood!
—*Iqbal.*

Said Cicero "This universe is rightly regarded as one commonwealth of men." (*Universus hic mundus una civitas hominum recte existimatur.*) In the Oxford dictionary we find "universe" defined as "all existing things; the whole creation (and the Creator); all mankind." A "commonwealth" we learn is a "body politic; independent community." Link these two together and we get "all mankind is one independent community." Let us consider, then, the status of the human portion of this independent community, more especially with regard to the relative position of one man to another. We find that the community is divided up into sections, each section, from the most highly-civilized to the primitive forest-dwellers, being governed by a code, a set of laws by which with a few exceptions, it abides. A certain moral standard is therewith attained but Herbert Spencer would have us believe that "morality knows nothing of geographical boundaries or distinctions of race," and so we happen upon the problem of internationality.

This world is like a flower-garden, full of human blossoms and each blossom is different from its neighbor, no two are completely alike. Comes along the gardener, and plucking one or two of each variety, welds them into a bouquet of loveliness so that their multiple colors, far from clashing, blend and produce a harmony of tones.

Now the Gardener of the Universe is surely God, but, alas, the color-bar exists, looming large and prohibitive on the horizons of many.

> Mislike me not for my complexion,
> The shadowed livery of the burnished sun.

pleads the Moorish prince in the Casket scene of the "Merchant of Venice," and Gonnoske Komai echoes this sentiment in the *Asiatic Review* for October, 1924, when he says

> Although at times parading as rain, hail, snow, ice, or frost, the water that streams down our mountains and through our valleys remains ever the same. So it is also with the human race. Although divided into whites, browns, yellows and blacks, the self-same blood courses beneath our skin. And when that skin, whatever its color, is cut, it bleeds.

It is the soul of a man that counts, not his outer physical aspect. A god-like disposition often has its habitation within a deformed body. The saying "Beauty is but skin-deep" is a refutation of all homogeneous truths. Beauty is just as much of the soul as of the body, psychical as well as physical. So if we search into a man's heart we are finding the surest road to international success which lies in the endeavor to merge one's own mind and personality in the mind and personality of another race. This is a difficult matter to many people. The spirit of internationality is the spirit of "give and take," a mating not of individuals but of nations. And there again we find the greatest barrier in the *tendency of human beings to judge the nation by the individual. That* is the essential difference between humanity and divinity. With few exceptions the human mind moves in a small circle and cannot reach beyond a narrow limit. It is like a Roman road that takes its course over hill and dale straight, ever straight, never deviating. And so many of us are pedestrians on these Roman roads of self-complacence. We do not pause to explore the side-tracks leading into lands unknown. Yet Kabir promises spiritual attainment to the man "who considers all creatures on earth as his own self."

> Hari is in the East; Allah is in the West. Look within your heart, for there you will find both Karim and Ram. All the men and women of the world are His (God's) living forms.

I am speaking of East and West but please consider them as synonymous terms for all nations.

In Nicholson's "Mystics of Islam" we get

> Man is the crown and final cause of the Universe. Though last in the order of creation he is first in the process of divine thought, for the essential part of him is the primal Intelligence or universal Reason which emanates immediately from the Godhead.

If then we are all God's "living forms" and the Godhead stands for unity, should we not emulate this spirit by strengthening the bonds of union on God's earth? Iqbal says,

> Drops of water become a sea by the law of union,
> And grains of sand become a Sahara.

And only by the establishment of mutual liking can we, peoples of all nations, strengthen the defences round the beleaguered city of our international perplexities.

> The great Ganges must not hesitate to declare its essential similarity to the Nile of Egypt, or to the Yangtse-Kiang of China.[1]

This is the age of youth the world over, Young Europe, Young Asia clamoring for self-expression and

*Paper given to the International Friendship Society of Sheffield University, January, 1925.

[1] Tagore: *New Orient.*

a reversal of the old order of things. Longing, like Iqbal, "to advance hotly on a new quest, and become known as the champion of a new spirit." So it is to youth that appeal should be made and instruction given. A tiny seed may result in a huge growth. "It is," as Molière says in "Le Tartuffe," "a long road from the imitation of a thing to its finish," but so it was to "Tipperary" during the Great War. Our international Tipperary looms far distant on the horizon of our hopes, but we shall reach it eventually so long as the sun of effort is never allowed to set behind its border line. Mr. Sugimura, a Japanese, speaking at the Opium Conference of November 16, 1924, remarked that

> some nations are blind to their own defects and only see the defects in others. . . . When all nations are able to see themselves as in a mirror we may be able to have international cooperation.

That is difficult, to see oneself truly as in a mirror, for a mirror reflects faults as well as virtues and human nature is averse to self-analysis. If, however, we remember to cultivate a sense of humor—not necessarily a capacity for repartee or for puns, but a broadmindedness of outlook that takes into account the weaknesses of fellow-beings and tolerates them with a kindly smile rather than with a deprecatory frown—we shall be better able to contemplate the reflection of our complex and diverse personalities both individual and national. After all "the proper study of mankind is man," *and* the most interesting. As a study alone internationality is fascinating. To observe the different traits, facial characteristics, habits and customs of other races is a never-ending source of delight to the man who is sufficiently human to care about humanity at large. Behind world-movements one will always find the influence of the individual. A supercilious attitude, a condescending manner, a careless word can do much to defeat the ends of the seeker after unity. There is much talk of universality but lamentably little practical execution apart from universal languages. Theory issues from the mouths of many, but practice lies in the hands of the few, because the few only have the moral courage to attain unto Cosmopolis. Yet international friendliness and understanding can only be founded on a bedrock of mutual intercourse.

"Nothing in Nature is beautiful which is not also naturally true in its underlying motive," said Goethe, and the underlying motive of interracial harmony is a desire, innate in most of us, but repressed, for peace. In an article in the *Ladies' Home Journal* I found the following, "War is international and the machinery for obviating war must be international."

> Pity and need
> Make all flesh kin. There is no caste in blood
> Which runneth of one hue; nor caste in tears,
> Which trickle salt withal.

Love of one's own country should foster love of other countries, just as the mother of a child loves all other children because she sees them through the eyes of her own child.

"Patriotism is not enough. It must be enriched by a vision of Humanity and not degenerate into hate of other nations," says T. L. Vaswani in the *New Orient*. The difficulty lies in a failure to appreciate essential differences between the characteristics of one nation and another. Thus the reserved Anglo-Saxon is not all at once in sympathy with the more expansive Latin, and to both the Oriental is frequently a matter for mystification. The same rule applies *vice versa*. One can shuffle the international pack any way and the deal will always remain more or less of a mystery. Nevertheless an effort can be made to break down this barrier of misunderstanding, and the surest way to do so lies in an earnest endeavor to enter into the feelings of the people of other races. Sympathy is the sun that melts the ice of convention. Sympathy can enter where pride would bar the way. Sympathy and a sense of humor. These are the keys to the door of Internationality. For we are, as Tennyson said,

> . . . Brought from under every star,
> Blown from over every main.

And we have mixed

> . . . as life is mixt with pain,
> The works of peace with works of war.

It was Dick Steele who paid Lady Elizabeth Hastings what Augustine Birrell says is "the most magnificent compliment ever paid by man to woman" when he said that "to love her was a liberal education." To my mind this phrase of Steele's can be applied very happily in connection with the present subject. The most liberal education a man can have is to learn the love of his fellow-beings, no matter of what creed, caste or color.

> Heaven is not distant beyond the skies and to be entered only uncertainly after death. It is here on earth and may be experienced when we allow all the best in us to come welling up to the surface and feel ourselves in true and trusted communion with the deepest, the purest and the best in others.

That is the spirit of internationality, a soaring above all mundane littlenesses, a drowning of petty quarrels and jealousies in a sea of Universality. Thus it becomes almost a religion because God is manifested in all human love, the spark of divinity that lifts true love above the merely physical and sordid. P. B. Wadia in an article in the *New Orient* says:

> Reconstruction of civilization should proceed on lines of inner conversion and not on those of proselytism from without. The supreme necessity is a change of heart. To seek to achieve political, sociological or economic reforms before we have effected a reform in human nature, is a wasteful proceeding, and not free from certain risk. Our modern world is now reaping the harvest of this error.

That is the extreme idealistic point of view and debatable in so much as it is a question whether human nature wishes to be reformed or not. Nevertheless we should be able to say with Kabir

> Living in bondage, I have set myself free: I have broken away from the clutch of all narrowness.

It is not the much-travelled man who necessarily possesses the broadest mind. Many travelled people are most unsatisfactory because their minds have apparently failed to assimilate new impressions and ideas. Laurence Sterne says "I pity the man who can travel from Dan to Beersheba and cry 'Tis all barren!'" Nothing is really barren on this earth. Fruitfulness is everywhere. There is interest in everything if we only seek for it with intelligence, and in nothing more so than in the study of humanity. The student of humanity has a readier instrument upon which to play than any musician. But he can ring responsive notes from a flesh and blood keyboard only if his touch and fingering be correct. The human soul is sensitive. It requires a more sympathetic handling than any violin, piano, or organ ere it will produce harmony. And, to make a play upon words, harmony spells unity. Unity is strength. Out of strength comes beauty. One attribute produces another till we get a harmonious whole. That should be the aim of every seeker after interna-

tional union. Said Gautama Buddha, "You must take refuge in constructive brotherhood, and you will find joy in the result." Wellsian Utopias lure the non-thinker but the thinker knows that in his own heart lies the power to foster the brotherhood of man. This world is no Garden of Eden save that we have listened to the voice of the Serpent with inevitable consequences. Babel looms through the shadows that gather. War is the sword of Damocles hanging above the head of internationality. Yet

> It is from out of the love in the heart of the world that we came into the world; we love the world; the world loves us; and it is to more perfect love that the world directs us. We and the world are the very essence of love. We came of love, we give love, we are given love, and we are driven to perfect our love. These are the fundamentals of our position in the world.

That is a quotation from the "Gleam," a very fine book by Sir Francis Younghusband. "We and the world are the very essence of love." The essence of a thing is its highest concentration, all the sap drawn from it, leaving it a shapeless pulp. And perfect love should know no barriers, heed no obstacles. International friendships should be as the rosary of the Roman Catholic or the Buddhist, each friend a bead, each bead a prayer, an unbroken chain linked together by tolerance. And to those who scoff—there will always be scoffers—let us retaliate with a paraphrase of Shylock's famous retort,

> Hath not a Jew eyes? Have we not all eyes? Hath not a Jew hands? Have we not all hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same desires, healed by the same means, warmed and cooled by the same winter and summer (as a Christian is)? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?

Shakespeare, when writing, sank his own personality into the character of the moment. So if we sink our own personalities and strive to understand the other man's point of view, we shall achieve a measure of success.

In times of sorrow all men become as brothers. In times of war, rank and race are submerged in a flood of universal feeling. "I cannot believe," says Sir William Orpen, "that there is anything but brotherhood amongst those who forgot all about social rank and, shoulder to shoulder, looked into the face of the same death a few years ago." If more of this spirit existed in times of peace, then war would be unnecessary. Not to everyone, however, is given the all-embracing mind of an Ibn al—Arabi.

> My heart has become capable of every form: it is a pasture for gazelles and a convent for Christian monks, and a temple for idols, and the pilgrim's Ka 'ba and the tables of the Torah and the book of the Koran.

We might paraphrase again and formulate this quotation from an international point of view—thus—

> My heart has become capable of universal affection; it is a pasture for every nation and a convent for the world's recluses. And a temple wherein all may pray and a haven for all pilgrims and the progress of the West and the Wisdom of the East.

I am aware that I have treated my subject from the idealist's point of view and that many will disagree with my outlook as being of too sanguine a nature. To these I can but reply in the words of Abraham Lincoln—"With malice towards none, with charity for all" and add that though my ambition may seem to "o'erleap itself," if one small seed of my endeavor should fall on fruitful ground, I shall then cherish hopes of a fair crop of international friendships that will overgrow all barriers of creed and caste and color, and increase in strength and beauty with each succeeding year.

GWENDOLINE GOODWIN.

The Story of My Mind

VIII.

One morning there came to my house in Grand Haven the Rev. Robert Collyer, then a widely known and popular preacher in Chicago. He had been a blacksmith and a local Methodist preacher in Yorkshire, England. He came to this country, and after some years became a Unitarian and began his work in Chicago. He drew a large congregation to Unity Church, and later to the Church of the Messiah in New York. His quaint and picturesque statement of the simplest principles of religion, enforced by a poetical charm of expression and an eloquence of appeal, made his preaching very attractive. He was also a popular lecturer, and was gladly heard in every part of the country. He was to lecture in Grand Haven that evening, and he wished me to go with him to visit one of his old Yorkshire friends, who had a small farm a short distance outside our city. It was devoted to the cultivation of grapes and strawberries. We spent the day with this man and his family, had dinner with them, and the two Yorkshiremen talked over the persons and events of their early life. Using their native dialect, they told stories and related anecdotes throughout the day. Evidently Collyer found great satisfaction in this visit to his farmer friend. Tickets to the lecture were given him and his wife, and in the evening Collyer discoursed of "Clear Grit" to the pleasure of all who heard him.

After nearly three years in Grand Haven I found that the finances of our society were not in a prosperous condition, and I went to Indianapolis in the autumn of 1878. The society there had begun in large theatre meetings, the church building was located in a somewhat inaccessible part of the city, and the congregation had dwindled away to a few faithful adherents. I devoted two years of vigorous work to the little church, and then came to the conclusion that there was no future for it under the then existing circumstances. After my withdrawal, in the summer of 1880, the building was sold, the society disbanded, and for some fifteen years no effort was made to resuscitate it.

When I went to Indianapolis I found there two men I had known in Wisconsin. I have spoken of Oscar C. McCullough as minister of the Congregational church in Sheboygan during the period of my brief stay in that city. His congregation at Plymouth Church was not large, but it included many of the most intelligent and progressive persons in Indianapolis. His preaching was practical, humanitarian, and rational. His style was simple, direct, and manly. He did not deal with theological questions or give attention to doctrinal beliefs. In Indianapolis he told me that his theology was that of Dr. Channing, and a few years later he said to me that he found in the books of Theodore Parker a theology more acceptable to him than any other. The

volume of his sermons, reported in shorthand, published after his death, prefaced by a brief biography, showed the quality of the man, his modernness of thought, and his keen desire to be of service to his fellowmen.

When I was a student in Jefferson there came to the Presbyterian church a young preacher from Columbus, a small town to the north of Madison. Having heard of this preacher I secured permission to hear him for the four evenings when he was to occupy the pulpit of that church. I have no doubt the minister desired a religious awakening or revival, for the church greatly needed it. We who attended heard original discourses, quaint in expression, epigrammatic and brilliant in thought but quite untheological. No revival followed, and no signs of a religious awakening; but all who heard felt that they had been greatly edified and instructed. This preacher was Myron Reed, who had preceded me to Indianapolis as the minister of one of the largest and most fashionable Presbyterian churches. His sermons were printed on Monday mornings in the Journal, for which daily newspaper he wrote editorials. They were sparkling, epigrammatic, ethical, and full of quaint and forceful expressions. It was said by some of his congregation, that his sermons were good literature, delightful to listen to, but quite inadequate from the theological point of view. A few years later Reed went to Denver, where he discoursed to a large popular congregation in a theatre, was a candidate for governor on the Populist ticket, and died soon after. Reed was an example of a man in a pulpit who was bigger in mind and heart than his theology, which he outgrew, but could not cast wholly aside.

With these two brilliant and popular preachers in Indianapolis pulpits, there did not seem to be room at that time for a Unitarian church. When these men had gone from the city, and its churches settled back into their normal orthodoxy, the opportunity came for a church of the Boston type. Its constituency came largely from the congregations of McCullough and Reed.

During the first months of my residence in Indianapolis there came to the city a large gathering of women interested in the extension of the suffrage. This convention of the American Woman Suffrage Association, held in November, 1878, afforded me an opportunity for the first time, of hearing all the leading advocates of the extension of the ballot to women, including Mrs. Stanton and Miss Anthony. I was already a thoroughly convinced believer in this cause, and attended all the sessions of the convention. I identified myself with the local organizations working in this behalf, and often wrote in *The Woman's Tribune,* then published in the city by Dr. and Mrs. Taggart. Among the other speakers was Mrs. Julia Ward Howe, to whom I listened with delight in the convention and in one or more lectures she delivered in the city at this time. She came to my house, made friends with my two little daughters, and seemed to enjoy greatly our simple ways at the supper table and in our household arrangements. From that time on I counted her as a friend or, at least, as something more than merely an acquaintance.

When I began my work as a preacher in Wisconsin I was frequently confronted with the assertion that "the bread and butter" question is the one of most urgent importance. At that time I regarded this statement as materialistic, as expressive of a narrow view of life, and as detrimental to all the ethical and cultural influences in which I strongly believed. The frequent assertion of this conception of life, persistently and dogmatically repeated, annoyed me, and I combatted it as best I could. I did not know enough about economics or sociological forces to meet such declarations successfully, and I came to receive them with credulity and feeble protest, but with little recognition of their real meaning.

Early in my experiences as a minister there was placed in my hands a pamphlet of about one hundred pages, which consisted of an address delivered in Chicago by a lawyer of Peoria, one Robert G. Ingersoll. At that time Ingersoll was quite unknown as a freethinker and infidel. I had not heard his name previously, but I read his address attentively, not because it was highly recommended to my attention, but because I was in the habit of reading whatever came in my way. The fundamental idea presented in this address was that God is made by man in his own image, not that God makes man in his image. I was already sufficiently familiar with the studies of scholars into the origin of religions not to be startled by such a statement. What has now become a primary principle of the science of Comparative Religion was then novel, to say the least.

When I removed to Michigan I heard much about Ingersoll, especially in Grand Rapids, where I met persons who knew him personally, and who never tired of praising him, his honesty and integrity of life, his kindness in his family and his devotion to their interests, and his earnest loyalty to the interests of Freethought. It was in that city I heard him for the first and only time, in his lecture on Freedom for Man, Woman, and Child. With the general purport of the lecture I entirely agreed, for such freedom as he demanded I felt to be of the very highest importance. The only criticism I had to offer, when I was interviewed by one of the local newspapers, was that Ingersoll did not adopt the interpretations of the Bible presented by the higher critics, which were rational and scientific, whilst those he offered, largely those of Thomas Paine, were antiquated and based on the old dogmatic view of that book as an infallible revelation. While it never came in my way to hear Ingersoll again, I could not but think that his work was one of considerable importance, intellectually crude as it was in large degree.

At Grand Haven I began the earnest study of the Bible, and gave attention to the writings of all the higher, as well as lower, critics I could bring within my reach. Without a sufficient knowledge of Hebrew and Greek to make my studies textually of any value, I attempted to form a definite critical view of the origin, development, and acceptance of the Bible as the dogmatic basis of Christianity. My sympathies, as well as the results of my studies, were wholly with the higher critics, though I could see, as I thought, that their conclusions were not always sound. I put my conclusions into a series of fifteen lectures, which I read to my congregation on Sunday evenings. The interest was small, and the attendance was even smaller. The Bible meant too little to most of my hearers to make it desirable on their part, as they thought, that they should know how it was formed, and that it was to be regarded as the literature of a nation of great significance in the history of religion.

At this time I was very greatly interested in the books of Matthew Arnold, which I read with profound satisfaction, and especially his "Literature and Dogma," "God and the Bible," and his last "Essays on Church and Religion," which were published while I lived in Sharon and Grand Haven. A little group of us gathered together in Grand Haven for the reading of his

books, and the discussion of their teachings. This group included George Stickney, cashier of the bank, and C. H. Dubois, editor of the weekly newspaper of the city, and Mrs. Dubois. Stickney was a thoughtful and intelligent man, a reader of *The Index*, whose copy I read also; and he was interested in the best books. He was the leader in procuring a small library for our hall, most of the books in which I selected. These included scientific, rationalistic, and progressive books of various types. I cannot remember that these books were much read, for the reading habit had not been formed in Grand Haven. Arnold was to our little group a representative of our sort of religion, mainly because he was rationalistic, indifferent to dogmas, a pronounced advocate of freedom of thought, and an interpreter of the individualistic type of social theory. It was not until years later that I came to recognize his socialistic tendencies, which were not pronounced enough to attract my attention at that time.

While in Grand Haven I read the *Popular Science Monthly* and the supplement to it, which contained much of the most advanced scientific and rationalistic writing then appearing in the English and Continental reviews. I not only read, but I assimilated, and I accepted the conclusions therein set forth. These writings included those of Spencer, Huxley, Tyndall, Arnold, Harrison, Hutton, Gregg, Morley, and several others. It was a time of vigorous thinking, of earnest questioning of old opinions and traditions, and of the greatest faith in science and in its conclusions. When the "International Scientific Series," published in this country by Appleton, began in 1872, I was greatly interested, and read nearly all the volumes as they appeared. Several of these volumes I added to my library, and if I did not secure them all, it was because many of them were too special and technical in their character to command my attention. If I did not in all respects agree with the writers I have mentioned, it was partly because they did not agree with each other, and partly because I did not know how to reconcile even the very broad religion which I accepted with the scientific conclusions which these men were presenting to the world.

Another interest of mine at this time was that of comparative religion, especially as it appeared in what were known as the Oriental religions, those of India, Persia, and Arabia, more particularly. I read with large satisfaction a lecture by Thomas Wentworth Higginson on "The Sympathy of Religions," as well as other similar discourses given in Boston by members of the Free Religious Association. I secured as soon as they were published the volumes of Samuel Johnson on the religions of India and China. The manner of regarding religion presented by these men, and many others in England, Holland, France, and Germany, not only deeply interested, but also fascinated me. I came to regard all religions as essentially one in origin and nature, and that Christianity was better than others mainly because it inherited what was best in its predecessors, and partly because it was associated with the most advanced civilization of the countries in which it appeared.

My studies in science, comparative religion, and the history of human opinions, led me to form my own theological opinions on a very broad basis. Dogmatic theology of every kind lost its hold upon me, and I accepted opinions in no degree orthodox or such as are taught in theological schools, even at the present day. I was strongly drawn to the pantheistic conceptions of such thinkers as Spinoza, to whose life and works I gave much attention at this period. I do not think I was ready to reject theism, but I accepted it in a manner which eliminated most of what is called "personality" from my conception of God. To me God was, at this period, the universal Life and Law, one with the whole universe, its meaning and its purpose. If I retained anything of personality as applied to God, it was with the conviction that God represents a great Motherly Love which broods over all which lives and can respond to her. I came to accept the conclusion of Theodore Parker, that God is Mother rather than Father, and that there is no reason why this being is to be spoken of as he more than she.

I came to know something of the teachings of August Comte, especially as modified and reinterpreted by Octavius B. Frothingham, the minister of an independent church in New York. His volume of discourses on "The Religion of Humanity" attracted my attention and convinced me that humanity itself, as a collective growth through the ages, must in considerable degree form the subject and inspiration of religion. As Comte declared, man is the chief interest of man, and the Great Man, the growth and progress of humanity as a whole, must always have a profound influence on the evolution of religion. In its highest and most spiritual forms, religion must be to a very large extent a reflection of what mankind is and what it aspires to become. This idea quickened my thoughts, and gave meaning to my thinking in regard to human progress.

GEORGE WILLIS COOKE.

(To be continued)

SPRING RAIN

Little tinkling twinkling feet
Dancing on the grasses;
Little luscious sibilant sighs
And tiny silver voices;
Little hurrying scurrying elves
  Atrip on roof above me;
Life-giving spirits of the spring,
  How waiting earth must love thee!

Little flitting fairy forms
  With limpid laughter lolling
And from the dark earth underfoot
  A million flower sprites calling!
Conspirators with sunbeams warm
  And exquisite damp earth perfume
To open earth-life's path of form
  In every leaf and blade and bloom!

MABEL F. BLAKESLEE.

INSPIRATION OF MUSIC

A voice across the years a message brings,
  A clarion call rings forth, and drooping heads
Lift high. Within the vacant space of things
  A thrill shot through with joy exultant treads.

Who gives this heaven-born message utterance?
  A life that passed a hundred years or more,—
While I, though living, wait for this deliverance
  From mine own dumbness to life's treasured store.

Where now is doubting . . and weak slavery?
  Dare all,—before the power of music's flown,
And borne upon the impulse of another's bravery,
  Rise up . . on mightier pinions than thine own!

JEWELL MILLER.

CORRESPONDENCE

TEN GREATEST LIFE STORIES

Editor of UNITY:

Knowing of your fondness for the ten greatest books, etc., I send you herewith some data on our attempt to compile a list of the ten men or women, living or dead, whose life stories are most suitable for study by a Sunday School class of the 7th grade to grip their interest and fire them with an allegiance to the ideals of right living.

ELMO A. ROBINSON.

List of biographies suggested by twenty persons when asked for list of ten such names to be used by 7th grade class in Palo Alto Unitarian School of Religion:

1. Names suggested by more than one person:
   Lincoln, 17.
   Jesus, Nightingale, Franklin, 8 each.
   Washington, Jane Addams, 6 each.
   Roosevelt, Pasteur, 5 each.
   Socrates, Paul, St. Francis, Columbus, D. S. Jordan, Tolstoy, 3 each.
   Buddha, Joan of Arc, Galileo, Gandhi, 4 each.
   Wm. of Orange, Michelangelo, Alfred, Dickens, Luther, Livingston, Savonarola, Beethoven, Leonardo da Vinci, Jacob Riis, Woodrow Wilson, Mark Twain, Emerson, Louisa Alcott, Robert E. Lee, Clara Barton, Booker T. Washington, 2 each.
2. Names suggested only once:
   Aristotle, Plato, Epictetus, Marcus Aurelius, Solomon.
   Goethe, Froebel, Rousseau, Titian, Kant, Dante, Palissy, Garibaldi, Charles XII of Sweden.
   Arnold of Rugby, Thomas More, Shakespeare, Samuel Johnson, R. L. Stevenson, Wolsey, Shaftsbury, Chinese Gordon, John Howard, Higginbotham.
   Bartholemew de la Cosas, Arthur F. Jackson, Grenfell, Serra.
   Grant, John Marshall, John Brown, Geo. Williams, Barnum, Schurz, Brooks, Starr King, Henry George, Garrison, Muir, Frances Willard, Elizabeth Fry, Susan B. Anthony, and early American sketches by Bradford.
   Archimedes, Priestley, George Stephenson, Mme. Curie, Fabre, Captain Scott, E. L. Trudeau, Stephen Chalmers, Watt, Wallace, Bell, Lister, C. Bernard, Darwin, Lyell, Cuvier, Linneus, Bruno, Agassiz, Baird, Humboldt, Newton.
   Lenin, Debs, Sydney and Beatrice Webb, Anna Shaw, Pupin, W. H. Carruth, W. H. Baldwin, Romain Rolland, C. W. Eliot.

CONFISCATION OF GERMAN PROPERTY IN THE LIGHT OF INTERNATIONAL LAW

Editor of UNITY:

Senator Borah has earned the gratitude of all citizens who cherish American ideals of fair play in dealings with other peoples, when he asked for the restoration of the private property of the Germans confiscated by the American Government during the World War, which confiscation was in violation of the principles of international law. Some arguments have been presented against Senator Borah's proposition, but these stand the test neither of international law nor of American idealism.

In this connection we would like to draw the attention of all Americans who are anxious to see that international law should triumph over the spirit of opportunism, to the latest work of the Hon. Professor John Bassett Moore, of Columbia University, one of the highest authorities on international law in the world, and who in the past acted for years as a Special Adviser of the U. S. Department of State and now holds the position of one of the Judges of the Permanent Court of International Justice. In his book, "International Law and Current Illusions," published by Macmillan (1924), Judge Moore condemns the action of confiscating German private property in America, and quotes the opinion of the great Chief Justice John Marshall, who declared:

"It is very unusual in cases of conquest, for the conqueror to do more than displace the sovereign and assume dominion over the country. The modern usage of nations, which has become law, would be violated; that sense of justice and of right which is felt and acknowledged by the whole civilized world would be outraged if private property should be generally confiscated, and private rights annulled." (Page 19.)

Judge Moore very clearly states his position on the subject, as follows:

"When John Quincy Adams, as Secretary of State, affirmed that, 'by the usage of modern war the private property of the enemy is protected from seizure and confiscation as such,' he avowed a belief not more tenaciously held by himself than by many illustrious predecessors and successors. It is therefore not strange that the non-confiscatory principles pervade the treaties of the United States, which provide that on the outbreak of war citizens or merchants of the enemy may have six months, nine months, a year, or such time as they may require, in which to arrange their affairs and withdraw their property or effects, meanwhile being exempt from seizure or sequestration. There have indeed been Presidents such as Pierce, McKinley and Roosevelt, and Secretaries of State such as Adams, Marcy, Fish and Hay, who have proposed that even enemy private property at sea be exempt from capture; and such an exemption actually was incorporated in the treaty with Italy of February 26, 1871, when Grant was President, Fish being Secretary of State. . . .

"Not long after the outbreak of the recent war, the belligerent governments, one after another, proceeded to assume control of, or, as was generally said, to 'intern' enemy private property found within their jurisdiction. Individuals and property are 'interned' to prevent them from doing harm. In the present instance the avowed object of taking control of the property was for the time being to prevent its use in the enemy interest, either directly or as a basis for credits or otherwise. Upwards of six months after entering the war, the government of the United States, under certain provisions of the 'Trading with the Enemy Act,' which had just then been passed, embarked on a similar course. This was not, nor did it purport to be, an exercise by Congress of its constitutional power 'to make rules concerning captures on land and water.' The word 'capture' is in law a technical term, denoting the hostile seizure of places, persons or things. Men in arms are 'captured,' but a non-combatant is seized or arrested. A defended city, if taken, is said to be 'captured'; if undefended, it is 'occupied.' Property is said to be 'captured,' only when seized, in a hostile sense, under claim of forfeiture or confiscation. These distinctions are very elementary. The idea of provisionally holding enemy property in custody in order to prevent its use in the enemy interest is by no means new. In England, it is at least as old as Magna Charta. No one understood the act of Congress to contemplate a hostile seizure. The very terms of the act preclude such an interpretation. It merely authorized the provisional holding of the property in custody, and appropriately styled the official, who was to perform this function, the Alien Property Custodian.

"In the original statute the function of the alien property custodian was defined as that of a trustee. Subequently, however, there came a special revelation, marvelously brilliant, but perhaps not divinely inspired, of the staggering discovery that the foreign traders and manufacturers whose property had been taken over had made their investments in the United States not from the ordinary motives of profit but in pursuance of a hostile design, so steadily pursued that it had never before been detected or suspected, but so deadly in its effects that the American traders and manufacturers were eventually to be engulfed in their own homes and the alien plotters left in grinning possession of the ground. Under the spell engendered by this agitating apparition, and its patriotic call to a retributive but profitable war on the malefactors' property, substantial departures were made from the principle of trusteeship.

"The preacher has told us that the thing that hath been shall be, that what is done shall be done again, and that 'there is no new thing under the sun.' So it is in the present instance. Hamilton, in his denunciation of the principle of confiscation, did not overlook those who, as he said, 'then defended the confiscation or sequestration of debts as our best means of retaliation and coercion, as our most powerful, sometimes our only, means of defense'; and, pursuing his protest, he declared:

" 'But so degrading an idea will be rejected with disdain by every man who feels a true and well-informed national pride; by every man who recollects and glories, that in a state of still greater immaturity, we achieved independence without the aid of this dishonorable expedient; and even in a revolutionary war, a war of liberty against usurpation, our national councils were too magnanimous to be provoked or tempted to depart so widely from the path of rectitude; by every man, in fine, who, though careful not to exaggerate, for rash and extravagant projects, can nevertheless fairly estimate the real resources of the country, for meeting dangers which prudence cannot avert.' "

"Such a man would, said Hamilton, look for the security of the country 'in the courage and constancy of a free, brave and virtuous people—in the riches of a fertile soil—an extended and

THE FIELD

"The World is my country, to do good is my Religion"

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Social Science at Antioch

The student of history should first have the data of history from which to draw his own conclusions. But courses in history have proper aims in addition to those of supplying data and developing disciplined thought in its interpretation.

Social science courses at Antioch aim to present the data for judgment, and to develop critical scientific discrimination in its treatment; to stimulate the student to consider the significance of historical events; to inspire a desire to understand how human affairs can be made to yield harmony, understanding, discipline, and good will; and to develop aspiration to take part in bringing about desirable changes.

Four years' work in the department of Social Science and one year in the field of industrial relations are required of every Antioch student, while student government and practical industrial experience furnish an effective laboratory for the study of personal and social habits and methods. For students whose dominant interest is in the Social Sciences, various elective courses are offered.

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Through a period of two years the student is given an outline course in history, with which is combined study and discussion of the major social forces as they appear. A year of work in biology, chemistry, and physics precedes the course, and a year of "Earth Science," including a treatment of historical geology, accompanies it; so that the student approaches the subject with a fair introduction to the physical setting of the stage of history. His two preceding years of part-time work should also have given him a considerable amount of contact with people and an enlargement of his acquaintance with human motives.

During the first semester there is a chronological treatment of the early history "of man, a product of nature, becoming a controller of nature, a restless, cause-seeking animal." The main races of men, religions, the beginnings of social inheritance, æsthetic experiences, and moral standards, are traced. The civilizations of the Orient, Greece, and Rome, are treated briefly as is also European history to the Crusades.

The semester following treats of the birth of modern science, of travel and exploration, the Protestant Revolt, the development of modern trade, Machiavelli, the growth of the idea of great powers, and the industrial revolution.

In the second year the same methods are used in considering the development of nationalism, eighteenth century thought, the American Revolution, Napoleon, the Congress of Vienna, revolutionary movements, and struggles for nationalism and democracy.

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Following the two years' outline of history is a year's work in economics. Specific application of economic theory finds place in the various courses in business administration, so that this course deals primarily with fundamental principles and theories.

Legal Principles

The fourth year of required work in

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By JOHN HAYNES HOLMES

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progressive industry—in the wisdom and energy of a well-constituted and well-administered government—in the resources of a solid, if well-supported national credit—in the armies, which, if requisite, would be raised—in the means of maritime annoyance, which, if necessary, could be organized, and with which deep wounds on the commerce of a hostile nation,' and 'would indulge an animating consciousness, that, while our situation is not such as to justify our courting imprudent enterprises, neither is it such as to oblige us, in any event, to stoop to dishonorable means of security, or to substitute a crooked and piratical policy, for the manly energies of fair and open war.'

"In the main the momentous question as to what shall be done with the enemy private property taken over by the United States in the recent war is yet to be determined; and with more than $3,000,000,000 of the world's supply of gold in the coffers of the Federal Reserve System, and continuously tolerated additions to the more than $11,000,000,000 of tax-exempt securities already in private hands, the United States is hardly in a position to put forth the plea of financial stress to excuse or palliate the retention of what it seized.

"The subject has another aspect. During the past ten years the investments abroad of the citizens of the United States have enormously increased, and the process has only begun. Considering the question, therefore, purely as one of selfish calculations, I venture to think it directly contrary to the interests of the United States to resuscitate the doctrine that enemy private property found in a country on the outbreak of war may be confiscated. Such a doctrine might even create a temptation.

"But there is yet another and higher reason. The United States has an honorable past as well as an expedient future to consider." (Pages 19-24.)

Hamilton once said: "The property of a foreigner placed in another country by permission of its laws, may justly be regarded as a deposit, of which the society is the trustee. How can it be reconciled with the idea of trust, to take the property from its owner, when he has personally given no cause for deprivation?" (P. 16.)

The Government of the United States is the champion of international law and its codification. It seems to us that the best way of helping to codify international law and its application in international relations is to live up to the recognized principles of international law which has received sanctions for generations.

New York City TARAKNATH DAS.

Social Science is a course in "Legal Principles," a treatment of the development and characteristics of the legal structure of society and of the outstanding principles of English and American law. The aim is to give the student an appreciation of the processes by which our present legal status has been reached, and of the enormous amount of experience and experimentation that has entered into it.

Such a course should incidentally develop a respect for law as one of the highest achievements of men and at the same time a realization that, like all human institutions, it is still in the making and constantly subject to revision as the result of experience and of the changing ideals of men.

Industrial Relations

A course in Industrial Relations is required of all students. This consists of a survey of the whole field of the relations of labor, management, and capital. The issues are presented as they arise out of the dominant motives of human nature in action. The history of industrial relations is studied along with methods that have been employed for bringing about a decrease of industrial stress and an increase of good will, and with the essentials of justice on which they must be based.

* * *

Taking his college course as a whole, the student is made aware of the existence and character of a wide range of human relationships, and of the efforts that have been made to understand and to promote them.

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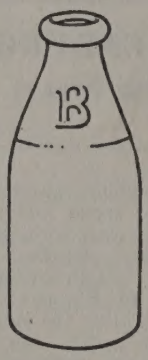

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